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Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EDWARDS.

(*Continued.*)

Part II.

In the second part of his work, the author endeavours to show "the great obligations that all are under, to acknowledge, rejoice in and promote this work; and the great danger of the contrary." There are a great many things in the Scriptures, to show, he says, "that when God remarkably appears, in any great work for his church, and against his enemies, it is a most dangerous thing, and highly provoking to God, to be slow and backward to acknowledge and honour God in the work, and to lie still and not to put to an helping hand." God's people are represented as his army; they are enlisted in his cause; he is the great Captain of their salvation; and it is vain for them to think of being inactive and undecided, at a time when his enemies go forth against him, and he is beginning to appear for the honour of his name. In such circumstances, there can be no neutrality, nor any excuse for indolence or sluggishness. Their Captain calls; "and it may well be highly resented, if they do not resort to him, when he orders his banners to be displayed."

God at such a time appears in peculiar manifestations of his glory, and therefore not to be effected and animated, and to lie still, and refuse to follow God, will be resented as an high contempt of him. If a subject should stand by, and be a spectator of the solemnity of his prince's coronation, and should appear silent and sullen, when all the multitude, were testifying their joy, by repeated acclamations; how greatly would he expose himself to be treated as a rebel, and quickly to perish by the authority of the prince that he refused to honor.

As when a king is crowned, and there are public manifestations of joy on that occasion, there is no such thing as standing by as an indifferent spectator; all must appear as loyal subjects, and express their joy on that occasion, or be accounted enemies: so it always is when God, in any great dispensation of his providence, does remarkably set his king on his holy hill of Zion, and Christ in an extraordinary manner comes down from heaven to the earth, and appears in his visible church in a great work of salvation for his people.—So it was when Christ came down from heaven in his incarnation, and appeared on earth in his human presence; there was no such thing as being neuters, neither on his side nor against him; those that sat still and said nothing, and did not declare for him, and come and join with him, after he by his word and works, had given sufficient evidence who he was, were justly looked upon as his enemies.

If a king should come into one of his provinces, that had been oppressed by its foes, where some of his subjects had fallen off to the enemy, and joined with them against their lawful sovereign and his loyal subjects: I say if the lawful sovereign himself should come into the province, and should ride forth there against his enemies, and should call upon all that were on his side to come and gather themselves to him; there would be no such thing, in such a case, as standing neuter; they that lay still and staid at a distance, would undoubtedly be looked upon and treated as rebels. So in the day of battle, when two armies join, there is no such thing for any present as being of neither party, all must be on one side or the other; and they that be not found with the conqueror in such a case, must expect to have his weapons turned against them, and to fall with the rest of his enemies.

God hath had it much on his heart, from all eternity, to glorify his dear and only begotten Son; and there are some special seasons that he appoints to that end, wherein he comes forth with omnipotent power to fulfil his promise and oath to him. And these times are times of remarkable pouring out of his spirit, to advance his kingdom; such a day is a day of his power wherein his people shall be made willing and he shall rule in the midst of his enemies; these especially are the times wherein God declares his firm decree that his son shall reign on his holy hill of Zion: and therefore those that at such a time do not kiss the Son, as he then manifests himself, and appears in the glory of his majesty and grace, expose themselves to *perish from the way*, and to be *dashed in pieces with a rod of iron.*

At such a time, says the writer, God remarkably establishes his declaration "Thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," to which the two apostles, Peter and Paul, subjoin "and he shall be for a sanctuary; but for a stone of stumbling, and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble, and fall, and be broken, and be snared and taken:" all signifying that both declarations are to be fulfilled at the same time on different individuals.

And accordingly it always is so, that when Christ is in a peculiar and eminent manner manifested and magnified, by a glorious work of God in his church, as a foundation and a sanctuary for some, he is remarkably a stone of stumbling and a rock of offence, a gin and a snare to others.—They that continue long to stumble, and be offended and ensnared in their minds, at such a great and glorious work of Christ, in God's account, stumble at Christ, and are offended in him; for the work is that by which he makes Christ manifest, and shows his glory, and by which he makes *the stone that the builders refused, to become the head of the corner.* This shows how dangerous it is, to continue always stumbling at such a work, forever doubting of it, and forbearing fully to acknowledge it and give God the glory of it; such persons are in danger *to go, and fall backward, and be broken, and snared and taken,* and to have Christ *a stone of stumbling* to them, that shall be an occasion of their ruin; while he is to others *a sanctuary,* and a *sure foundation.*

The author continues to illustrate this point by alluding to scripture history; he next proceeds to show from various passages of scripture, that the millennium will probably begin in America: he thinks that the revival which was then existing, was either the beginning or the forerunner of this great event; and argues from this probability, the still greater danger of not coming up to the help of the Lord, against the mighty. But though there is much in that train of argument, that is interesting, we cannot dwell upon it; and will only observe, that, in proportion to the magnitude of any work of grace, is the greatness of the guilt and danger of those who continue to stand aloof from it, or to engage in *active* hostility against it.

The writer views God's dealing with the children of Israel, in a typical point of light, and continues to illustrate his position by citing various passages of their history. We have room only for the following.

That was a glorious work of God that he wrought for Israel, when he delivered them from the Canaanites, by the hand of Deborah and Barak; almost every thing about it shewed a remarkable hand of God. It was a prophetess, one immediately inspired by God, that called the people to the battle, and conducted them in the whole affair. The people seem to have been miraculously animated and encouraged in the matter, when they willingly offered themselves; and gathered together to the battle; they jeoparded their lives in the high places of the field, without being pressed or hired; when one would have thought they should have but little courage for such an undertaking; for what could a number of poor, weak, defenceless slaves do, without *a shield or spear to be seen among forty thousand of them,* to go against a great prince, with his mighty host, and nine hundred chariots of iron. And the success did wonderfully shew the hand of God; which makes Deborah exultingly to say, *Judg.* v. 21. 'O my soul, thou hast trodden down strength!' Christ with his heavenly host was engaged in that battle; and therefore it is said, v. 20. 'they fought from heaven, the stars in their courses fought against Sisera.' The work of God therefore in this victory and deliverance that Christ and his host wrought for Israel, was a type of that victory and deliverance which he will accomplish for his church in that great battle, that last conflict that the church shall have with her open enemies, that shall introduce the church's latter-day glory; as appears by *Rev.* xvi. 16 (speaking of that great battle) 'And he gathered them together into a place called in the Hebrew tongue, Armageddon,' i. e. the mountain of Megiddo; alluding, as is supposed by expositors, to the place where the battle was fought with the host of Sisera, *Judg.* v. 19. 'The kings came and fought, the kings of Canaan, in Taanach, by the waters of Megiddo.' Which can signify nothing else, than that this battle, which Christ and his church shall have with their enemies, is the antitype of the battle that was fought there. But what a dreadful curse from Christ did some of God's professing people Israel, bring upon themselves by lying still at that time, and not putting to an helping hand? *Judg.* v. 22. 'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty.' The angel of the Lord was the captain of the host; he that had led Israel and fought for them in that battle, who is very often called the *angel of the Lord* in scripture; the same that appeared to Joshua with a sword drawn in his hand, and told him that *he was come as the captain of the host of the Lord*; and the same glorious captain that we have an acount of, as leading forth his hosts to that battle, of which this was the type, *Rev.* xix. 11, &c. It seems the inhabitants of Meroz were unbelieving concerning this great work, nor would they hearken to Deborah's pretences, nor did it enter into them that such a poor defenceless company, should ever prevail against those that were so mighty; they did not acknowledge the hand of God, and therefore stood at a distance, and did nothing to promote the work; but what a bitter curse from God, did they bring upon themselves by it.

CONVERSION OF A YOUNG JEWISH LAWYER.

B. a student in law, had been sent to me with a recommendation, towards the end of the year 1824; he expressed a desire to be instructed, candidly avowing that he now felt the importance of religion, although he had been an entire stranger to it till then. I gave him several lectures, in which I explained to him practically the Gospel of St. John, dwelling always on the main subject of sin and regeneration. During this time the young man seemed quite indifferent: to my questions he made but slight and superficial replies, and his behavior was rather uncourteous; at length he kept away for some time. One day I saw him lounging in a crowd of gay gownsmen. Then I perceived clearly the reason of his absenting himself; and I could well conceive how revolting to a man like him, my exhortations must have been. However, he bowed to me politely when passing, and some days after, he returned to my lectures, excusing himself for having neglected them from ill health. I continued our lectures, and he continued in his apparent total indifference, till the last Wednesday before my departure; when he came again I supplicated the Lord to bestow on me the aid of his Spirit, to touch and move that heart of stone. I spoke on Nathaniel; he believed, because the Lord shewed to him that he knew all his secrets. Then I thus addressed him.

'The day draws nigh when the Lord will uncover even the secrets of your breast, my friend; for in this very moment he is with us, and he looks into your heart and into mine. I do not know whether what I am telling you, appears to you a fable or reasonable—whether you rejoice at it, or reject it—whether you bless me on account of my preaching to you, or make a mock of me; but the Lord knows your heart, and you will one day appear before him, to give an account of all your doings; then you can no longer disbelieve.' Whilst I was thus speaking, I remarked a change in his countenance, which I had never seen otherwise than indifferent; all on a sudden he burst out into tears, and cried aloud, 'I an lost! I am lost!' I became astonished, and thanked God with all my heart. I sat a while silent by his side, but I could not resume my discourse. For ten minutes he continued weeping, crying aloud 'I am lost! I am lost!' I asked him in a kind manner, 'Why my friend, I did not know what was the effect of my words upon you before, pray tell me what you feel now.' 'I am lost!' was all he uttered. I rose, seized his hand, and said to him, 'Rise, my friend, and go home and pray for the pardon of your sins.' He exclaimed again, 'for me there is no pardon—I am lost!'

Struck with the idea, that this man, for the first time in his life, had felt the evil of his sins, I said, 'Well, then, friend, if you really feel your sins so deeply, and your condemnation, I can proclaim to you with an equally deep assurance, in the name of God, that all your sins are forgiven, and you are accepted with God, and as you have been weeping till this moment, even so rejoice now on the forgiveness of your transgressions in the name of Jesus.' I hoped that he would have burst out into praises of God's grace; but again with the voice of heartrending grief, he exclaimed, 'for me there is no pardon, my sins are too great!' With these words he rushed out of the room, and I did not see him again till the day before my departure for England, when not being able to speak to him, I gave him a recommendation to a faithful minister to whom I had spoken respecting him; his countenance had the marks of deep grief. I have seldom been so affected. This left the strongest impression on my mind during the whole of my journey. I related the fact to several friends in England. They took a heartfelt interest in it, and wished earnestly to hear more about this disquieted soul: of whom I am happy to give a further good account. When I came back, I found him in an intimate connexion with several of the best Christians of the place. I was informed that the instruction of the minister to whom I had recommended him, and especially the act of baptism, had left a deep and lasting effect on his soul; that he had begun to preach the gospel to his brethren after the flesh. He is an independent man, and may therefore profess the truth without fear.

A WONDER.

Socrates, in the early part of his life, was a sculptor. He once said, "how strange it is, that we should take so much pains to fashion an insensible stone into the likeness of ourselves, and so little to prevent ourselves from resembling an insensible stone."

From the Methodist Magazine.

Letter from the Russian Princess Mestorchase to a Lady in Scotland: Communicated to the Editors by Mrs. C. G.

Observing in your paper an anecdote of the Russian Princess Mestorchase, I thought a letter from that lady to a person in Scotland, would not be unacceptable for publication. C. G.

DEAR MADAM,—I had the pleasure of receiving your letter a month ago,—so that I would begin mine with an apology for being so long of answering it. I thank you both for your friendly address and valuable present. The reason of my silence may excuse me in your sight: it is Mr. Pinkerton's return to Russia. I see in your letter that you are well acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the *beloved friend.* The word *friend* does not fully express what *he* is to me: add to it what Paul was to the jailor,—what Peter and John were to the man sitting at the gate of the temple called Beautiful,—what Philip was to the man of Ethiopia, reading Isaiah the prophet without understanding it;—in a word, what in so many instances the apostles of our Lord were to the poor sinners whom they taught that whosoever shall call on the name of the Lord shall be saved.

Oh, dear madam, when in your letter you mention my *high rank*, you did not think it was the rank of this wicked world,—in which, the higher we are, the more we are surrounded by corruption, the more exposed to temptations, and, in every respect, the more accosted and attacked by the enemy of souls! My high *attainments* in human science, were nothing more than sinful, idle, useless, worldly wisdom, which the apostle styles *enmity to God.* Now, every hour of my life is employed to forget what I know, and to bless my heavenly Father, who, through my friend, showed me that, alas! I knew nothing. Yes, madam, I was ignorant of my Creator and Redeemer's *character and claims.* These were my attainments, and this my wisdom. Now, my dear madam, instead of my dazzling qualities, let charity cover the multitude of my sins,—let charity hope that he who has begun a good work will not leave it imperfect, and will accept and bring me to the throne of his kingdom, cleansed in his most precious blood, and saved by his atonement and sacrifice. I have *no other claims—no other hope;* and I believe you are of the same mind.

Pray for me, that we may meet in heaven, and there join the song of Moses and the Lamb. Marvellous are his works (and we have every day instances thereof) with the *proud sinner*, whom he seeks out, calls back, and brings at last to confess his guilty ways. How marvellous his ways with his faithful servants, whom, like Mr. Pinkerton, he sends far from friends,—whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace among so many places and people! His health, weak in our sight, proved strong in the Lord;—then let us, in all places, depend on him, and submit in resignation, even in our hardest trials, believing it is all done for our good by a God of mercy and love. But I must stop here, lest my letter be too long. Excuse me, if I speak too freely: your friendly letter has opened my heart

I hope we meet daily in prayer and in spirit. When we stand before the throne of our heavenly Father, we shall know each other. Oh, pray for me, that at the end I may be acknowledged by you as a sister in Christ, and as a *redeemed child of God.*

The grace of our Lord Jesus Christ be with you and your amiable family. May his peace never depart from you. This is the prayer of your sincere friend,

P. M.

This princess, previous to Mr. Pinkerton's becoming the instructer of her children, was a disciple of Voltaire.

From the Connecticut Journal.

BEHAVIOUR AT CHURCH.

If there is any one place where perfect order and decorum should be more strictly observed than in another, it is in the house of God on the Sabbath. But if I mistake not, this order and decorum are not always observed in our churches. Let the reader attend to the following particulars.

1. We sometimes see persons rise in the time of prayer, turn their backs to the pulpit, and stand gazing on the people in church. This I consider as uncivil or indecent behaviour to the person officiating—and I once knew a clergyman, in such a case, make a practice of calling the offender by name, if he committed the fault any time except in prayer. Besides, how unpleasant is it to the persons behind, to have one stand and look them in the face.

2. It ought to be noticed that just before the speaker closes his prayer, a great many persons begin to move, in preparing to sit down; so that before the last words are uttered, there is a general noise or shuffling throughout the house—a species of irreverence that ought to be carefully avoided.

3. A still more outrageous indecency is almost always committed by the younger part of the congregation in the galleries. The boys are so eager to get out of the house, that they scarcely wait for the close of the blessing; or if they do, the moment the last words are uttered, they start and run as if they were frightened, filling the house with uproar. It is very desirable that this practice should be restrained. There should be no hurry or running, but every person, old and young, should walk moderately and lightly, that there may be as little noise and bustle as possible.

4. I have to add, that it is very desirable the congregation should all be collected, before service begins. I know that this cannot be perfectly accomplished—persons may, and sometimes will be delayed, so as not to arrive in season. But my remarks particularly apply to those who are *habitually* too late, and enter the church during service, thus disturbing the devotions more or less, of those around them. This, especially in long days, cannot be necessary, and the practice admits of no apology.

GOOD ORDER.

From the Burlington N. J. Gaz.

KITCHEN GARDENING.

As every farmer is instructed in the best method of cultivating a common kitchen garden, I have collected as much information on that subject as my means could furnish. I found that many farmers are in the habit of purchasing seeds from the people denominated Shakers; and I imagined that an account of the Shakers' method of cultivating the most useful plants of kitchen gardens, would be very acceptable. In the annexed directions I have embraced a course of operations which I received from Richard Treat, the oldest gardener at the Shaker village in New London, Columbia county, New York. The hospitality and friendly attentions of this people, and their readiness to communicate whatever they believed might be useful to the industrious cultivator of the earth, could not but excite gratitude and admiration. Leaving out of view what we are disposed to call errors in their religious creed, we can confidently say that every thing visible among them exhibits the fruit of genuine Christian benevolence, amiable manners, and *highly cultivated understanding.*

LETTUCE.

It should be sowed as early as it can be raked into the ground, for it cannot be injured by early frosts.—Dr. Hammond sows a bed for early lettuce late in the preceding fall. It ought to be sowed in rows, sixteen inches apart, between vacant rows intended for some other plant; for as the lettuce will soon be pulled out, other rows, of later vegetables may occupy the whole bed.

RADISHES

Should be sowed in drills, eight inches apart, the last week in March. The beds should be made of horse manure, from the stables, well mulched with good garden mould. Often loosen the soil about them while growing, and keep the weeds out.

ONIONS.

They should be sowed about the 28th of April, in drills sixteen inches apart; made very shallow, not exceeding half an inch in depth, and raked in lightly lengthwise of the drills. The beds having been well worked with thoroughly rotten manure, at least five inches deep, they will be up very uniformly in about fourteen days.

Hoe them as soon as they are just up sufficiently to be hoed carefully, without injury. Let them be hoed six or seven times during the season. The tops will fall about the 10th of August, but they will continue to grow until about the first week in September. They must not be pulled until the tops become dry; being biennial, onions never produce seed until the second year.

Onions should always be sowed on the same beds, for experience has demonstrated that the crops become better after being raised on the same beds for many years in succession.

PARSNIPS.

They should be sowed about the 28th April; but Dr. U. Gregory prefers the last week in March, and selects a dry sandy or loamly bed, which will admit of the earliest culture. He says parsnips become poisonous on damp ground. They should be sowed in drills, 20 inches apart, and three fourths of an inch deep, and raked in lengthwise of the drills.—The beds should be previously well worked and manured, and afterwards frequently hoed, which is all the care required.

BEETS AND CARROTS.

They should be sowed about the 28th of April, in drills three fourths of an inch deep, and twenty inches apart; if carrots are in drills, but sixteen inches apart and half an inch deep, it is about as well. The ground prepared and the seed raked in as for onions.

GARDEN PEAS.

They should be planted about the 28th of April, in drills by pairs, six inches apart so that one row of bushes may serve for the pair of drills. There should then be four feet space from centre to centre, between the pairs of drills. The drills should be half an inch deep and the seed raked in lengthwise of the drills.

They should be hoed once, then bushed, and hoed once after being bushed. From this time, merely pull out the weeds.

GARDEN BEANS.

Should be planted about the middle of May, half an inch deep in rows. The rows

for bush beans should be three feet apart, with the hills in rows two and a half feet from each other. The rows for pole beans should be four feet apart, and the hills in rows three feet from each other.

They should be hoed three times before the flowering time, but must never be hoed when wet with dew or rain.

MELONS, CUCUMBERS, AND SQUASHES.

They should be planted about the middle of May; cucumbers for pickling, may be planted the middle of June. The hills may be three or four feet apart. The ground should be well prepared as for onions. And they must be hoed three times before the times for the vines to run. Afterwards pull out the weeds.

In this part of the country, a situation should be selected for cucumbers, which will be shaded from eleven o'clock in the forenoon until three o'clock in the afternoon, and where they are exposed to the sun the rest of the day.

CABBAGES.

They should be transplanted into the beds where they are to grow about the twentieth of May, they having been sowed in small beds for plants about a month previous. The ground ought to be well mellowed and manured, before they are transplanted.

They should be hoed in the morning, when the dew is on, once each week, until they begin to head.

They must not be pulled up until there is danger of their freezing too fast in the ground to be got up. If there happens an early snow it will not injure them. When they are removed from the garden, they should be set out again, in a trench dug in the bottom of the cellar. If the cellar is pretty cool, it will be the better.

SUNDAY SCHOOL ANECDOTE.

A little girl came voluntarily to her teacher, and presented the tickets she had been collecting for some time, observing that she could not think of receiving any more;—that she thought it sinful to receive pay for learning the word of God, when it was so great a favour; her teacher remarked that she had better keep them until she had procured enough to purchase a large Bible; with childlike simplicity, (lifting up the little Bible she held in her hand,) she asked, does not this contain all that is in a larger one?

Oh! that the Lord would fill our Sunday schools with such youth; then could we look forward with pleasing emotions, to the time when they would become an advantage to the community and heirs of heaven.

Religious Intelligence.

From the Christian Watchman.

INDIA.

Through the medium of letters from Mrs. Colman to friends in this city, we have received a few articles of intelligence, which will be interesting to the friends of Missions. It affords us great pleasure to be enabled to state, that Mr. and Mrs. Boardman arrived at Calcutta early in December. Particulars relating to their voyage, &c. will probably soon be given to the public by the Magazine. They are now residing at the Chitpore missionary cottage, and are probably engaged in studies, preparatory to their future location in Burmah. Mrs. Colman has the superintendence of thirteen female schools, in which are about three hundred pupils. She mentions an increasing desire for improvement among them; and expresses with much feeling her gratitude to her American friends for the liberality, which was manifested by them in behalf of these schools, during the visit of Rev. Eustace Carey to this country. We may be assured, that whatever is contributed to this object will be appropriated to the best of purposes, as our hopes of success in attempts to introduce the gospel among any heathen people rest principally upon the impressions, which may be made upon the rising generation. Mrs. C. is a lady of uncommon excellence, and her unwearied assiduities as a manager of the above schools deserve our highest commendation.

The death of Mr. Lawson, the English missionary, is a great less to the Mission, with which he was connected, and is severely felt by our American friends, on whom he has bestowed peculiar attentions. Shortly after his decease, his eldest daughter was removed by death, which added to the heavy affliction of his bereaved widow. She is left with eight children, and must share deeply in the sympathies of all, who are interested in the cause, to which in the midst of many toils and sacrifices, she and her excellent companion had devoted their lives. We have recently had intelligence of the death of a large number of missionaries. The death of Mr. Fisk, the Methodist missionaries at Antigua, Mr. Frost at Bombay, Mr. Lawson and others, have recently been announced. It must be realized, that there is, in consequence of these afflictive and mysterious events of Providence, an increasing call for more laborers in missionary fields. Let us remember the words of the Saviour—*Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest.*

SOUTH AFRICA.

A letter from Dr. Philip, at Bethelsdorp, South Africa, dated July 4th, 1825, gives an account of the opening of a new place of worship for the Hottentots. The building is described as neat and plain, yet handsome, and as the first building in the colony out of Cape Town. It is well adapted to the purposes for which it was erected, and has proved serviceable in the very act of its construction, by teaching masonry and carpenter's work to the Hottentots employed on it.

"We calculated that the people present at the opening of the place of worship amounted to 500. Of these, about 400 were Hottentots, and the rest Colonists. After a few appropriate remarks on the opening of the new place of worship, I addressed the Hottentots, and the Colonists, on their respective duties to each other.

On the minds of the Hottentots I endeavored to impress a sense of their duty, by reminding them what they formerly were. It was an affecting sight to observe such a number of human beings, who were a few years ago 'not reckoned as a people,' without houses, living in holes of the earth, with no clothing but the filthy kaross, without books, without the worship or the knowledge of God, now worshipping in such an edifice, clothed in British manufactures, without a single kaross in the whole assembly, with Bibles and Hymn-books in their hands, listening eagerly to the words dropping from the lips of the preacher, evincing, at the same time, a spirit of intelligent and animated devotion, which would have done credit to any Christian assembly in Great Britain. On the minds of the Colonists present, I endeavored to impress the duties they owed to the Hottentots. After laying before the Hottentots the duties they owe to the Colonists, and inculcating upon their minds the connexion between the reception of the Gospel, and the fruits of submission, industry, honesty and obedience in general, I endeavored to impress the Colonists with the conviction that the Hottentots are made of the same materials as themselves—that they are under the same divine law—that they must be tried at last by the same Judge, and that we must all enter heaven through the same medium, and then enforced the claims which the Hottentots have to their just and compassionate regard."

FREE-TOWN.

Extract of a letter from Mr. PIGGOT, dated April 11th, 1826.

"The Lord has been very gracious to us in Africa, during the past quarter, notwithstanding my lonely situation since the death of my dear brother Harte, and the consequent increase of my labour and care. He has fulfilled his promise in granting me strength proportioned to my day. O that I could more fully rely upon the word of his grace, and wait with patience the fulfilment of his promises.

"In the last quarter, the Lord has added to our little flock, about nine persons, principally new converts, who promise to be ornaments to their profession. Their convictions apparently were deep, and their experience is sound.

"Our congregations, at each place, are somewhat encouraging, which enkindles in my mind the hope of seeing better days. This year, Africa has received three new Missionaries, three School-masters, and one School-mistress, from the Church Missionary Society; but what are these among so many? The Lord has, however, thought good, in his all-wise, but mysterious ways, to remove one, the Rev. Mr. Knight, by death, which has weakened the force, and increased our conviction that our help is alone in God."

NEWS FROM THE AFRICAN COLONY.

We have been favoured with the perusal of a letter from Capt. Grozier, of the brig Vine, which sailed hence for Liberia, on the 4th January last, with Emigrants—addressed to Messrs. Ropes, Reed & Co., merchants of this city. It is dated 16th March, 1826, at Panambuco, (Brazil) to which port she was originally destined. Our readers will doubtless recollect that the Colonists were accompanied by Rev. HORACE SESSIONS, an Agent of the American Colonization Society; and they will learn with sorrow, that he is now no more! He died on the 4th of March—having been sick, as we learn from another letter, 15 days. From Capt. Grozier's letter we are permitted to make the following extract:—*Recorder & Telegraph.*

"I had thirty-four days passage to Liberia, where I landed *all my passengers in good health.* They were received as *Brothers and Sisters* by the other settlers. They are much pleased with the place. It is a delightful place. I was detained ten days, the Governor being absent on my arrival. I left there on the 18th February, with Mr. Sessions on board, in pretty good health and spirits: but he was taken sick shortly after leaving the land, and departed this life on the 4th day of March, 50 miles south of the line. I arrived at this port on 14th of the same month.

Burmah.—By the late arrival at this port Calcutta papers have been received to the 21st December. We find nothing else which can have reference to the Missionaries, than is furnished in the following quotations. It will, we lament to state, tend only to increase the anxiety and suspense of their friends.—*Christian Watchman.*

"A man who lately arrived at Memboo from Ava, says there is a general confusion there in consequence of the rapacity of the Government for money. The English, American, and Arminian prisoners, being in the greatest distress for food, sent to Monshoozar, to say, they were so long without food, they were starving. Monshoozar sent rice and money for their relief, which, when the king heard, he ordered him and his whole family for execution, and they were only saved by chance, by the intercession of the king's sister. But all his property is confiscated, and he is in irons. Some of the white people who were in irons are dead, but none have been executed.—They died from trouble, broken hearts and ill usage.

"Upon the news of a Treaty and Peace first reaching the King, he ordered the Europeans out of close confinement and placed them in an open Garden of his own;—but when the particulars arrived, he ordered them again into close confinement."

MR. WOLFF.

It appears that the same spot where the Russian emperor lost his life, was nealy fatal to that devoted missionary of the London Jews' Society—Rev. Joseph Wolff.—Letters from him have been received by the Society, dated at Taganrog, in October, and Odessa, in December and January, stating that he left Persia with the intention of visiting Constantinople, via Odessa;—"that he was attacked by serious indisposition at Taganrog, and long continued in a very doubtful state, but that it pleased the Almighty Disposer of all things at length to bless the attention of a medical gentleman residing there, of the name of Graves, for his slow recovery. His last letter from Odessa, states that though still weak, he was recovered, and intended to proceed, first to Constantinople, and then to Jerusalem."—*N. Y. R. Ch.*

ORANGE COUNTY, (VT.) BIBLE SOCIETY.

From the twelfth annual Report of this Society we learn that during the last year there was paid into its treasury the sum of $98 39. Since its organization, in Feb. 1814, it has received $1350 09. The following is an extract from the Report.

"A laborious agent of this Society has ascertained that of 286 families visited in the last thirteen months in one town in this county, not less than 58 were found without one whole Bible. It is thought that other towns are at least equally in want. In this Christian land, in this free and flourishing republic, in this enlightened part of it, amidst enough and to spare of what this world calls wealth, surrounded with all these religious institutions, under the eyes of a County Bible Society, holding this day its twelfth anniversary, a single town numbers at least 58 families as destitute of the Bible!"

That is, more than one-fifth part of its whole population! In another county, an agent of the State Bible Society reports a similar destitution. At this rate there must be more than six thousand destitute families in Vermont; and.—if they are all dependent on our Bible Society for a supply, and that Society can do no more annually than it did the last year, some of those families must continue to live without the Bible for the next fifteen years.—[*Vermont Chronicle.*

THE CHEROKEES.

Mr Elias Boudinot, the native Cherokee mentioned in our last, delivered an Address at the Tabernacle Church in Salem last Sabbath evening, for the purpose of procuring aid towards the establishment of an Academy and Printing Office at Newtown, the capital of his nation. The collection amounted to $45. On Monday evening he delivered an Address at the Hanover Church in this city, where a collection of $55,35 was taken up. On Wednesday evening, at the Union Church—collection $75. If any apology is necessary for the smallness of these collections, it may be found in the uncommonly numerous applications which have been recently presented for charitable aid. The whole amount received by Mr. Boudinot thus far, since he left his nation, is not far from $600.—*B. Rec.*

We mentioned last week that Rev. Mr. Frey had relinquished his agency in the American Melioration Society and that the farm at Harrison had been given up. The following remarks on the subject appear in Israel's Advocate.

Mr. Frey having declined to go to any temporary settlement; and it being considered practicable to find employment for the converts under the care of the Board, and to have them supported more economically than by hiring a place for them, the Board have resolved that it is inexpedient for the present, to take any temporary settlement.

The farm at Harrison having been given up, the Stock and farming utensils are in a course of sale. Thus far there has been comparatively little loss, on the articles which have been disposed of; and the produce of the Farm considerably exceeds in amount, the annual rent thereof.

The receipts into the treasury of the Society during the month of March, including $357 proceeds of the farm, amounted to $1,034: 76.

MONROE SUNDAY SCHOOL UNION.

The First Annual Report of this institution, presented April 5th, has just come to hand.

It appears from this document, that the cause of Sunday Schools in the county of Monroe, has, during the past year, received a new impulse, and is moving onward with accelerated energy. Compared with older counties, Monroe is indeed in her infancy in this department of Christian enterprize; but, *considered as in her infancy*, she has set an example not unworthy of herself.

From the report before us, it appears there have been in the county the past year, forty-five schools, embracing about fifteen hundred scholars.

It is the intention of the Managers "to extend the advantages of the Sunday School to every child in the county." The number of children, between the ages of five and fifteen years, returned by the school commissioners to the county clerk's office, is 10,837.

A Depository is immediately to be established, and $200 to be raised to supply it with books.

This Union was organized in August last.—"So late in the season was it," says the Report, "that no effort was made to establish new schools in any of the towns. Indeed an effort of this sort was unnecessary, as in the month of May last, a few gentlemen in Rochester procured an Agent from the Oneida Sabbath School Union, to visit all the towns in the county—call upon the friends of Sunday Schools, and engage their endeavors to promote the establishment of schools in their respective towns.

"This effort was as successful as could have been expected. Several schools were established in places where none had before existed, and the old schools were generally revived. At the time the Union was organized, schools were established in all the towns in the county except two, and generally in prosperous circumstances." *Visitant.*

The N. Y. Female Union Society for the promotion of Sabbath Schools, reports 35 schools, 408 teachers, and 2,642 scholars. During the past year, *Twenty-three* teachers and *Twenty-eight* scholars have joined the church. Total number received in church communion in the last ten years, *Five Hundred and Sixty-three.*

BIBLE SOCIETY OF QUEBEC.

It appears from a late report of this society, that during the year past the whole number of Bibles, either sold at reduced prices, or gratuitously distributed by the society, during the year 1825, was—English 100, French 15. Testaments—English, 115, French, 91. Total, Bibles and Testaments, 321. There remained on hand at the beginning of the present year, 333 Bibles and 360 Testaments.

In connexion with the above, a Ladies' Bible Society, was formed in Quebec, on the 2d March last, under the patronage of the Countess of Dalhousie.

These are but small beginnings, in the heart of so desolate a region.

Revivals.

The following extract is from the letter we alluded to last week, as having been mislaid.

I very much rejoice that you have adopted the practice of publishing some accounts of revivals while they are yet progressing. These accounts are deeply interesting to the Christian community—they call forth much of praise to God for what he is doing, and of prayer that he will continue and increase the blessing—they also direct the mind of the Christian to make a comparison between the coldness and stupidity of those around him, and the warmth and activity of those who are enjoying the influences of the Spirit.—Sir, I attribute, in *part*, the present happy state of many churches to the *early* communication of intelligence concerning revivals. In this place we are eager to obtain information of this nature. I hope you will weekly give an account of the work of God in your village, and as far as possible, in other places.

Scarcely a prayer is offered here, in public, in which an allusion to your village is not made, and which does not end in a petition in a similar manner to bless us. It is not merely the religious part of society which eagerly catch at this intelligence, but the whole community, I find, is anxious to hear the news on this subject. I suspect this is very generally the case throughout most of the state. May the Lord continue to bless your village, and may He not pass by this people in His wrath is the prayer of

Truly yours, &c. —— ——.

We last week gave reasons for our reserve, and we have nothing special to add to our former notices of revivals in this vicinity—but to say that in Trenton Village, that strong hold of Socinianism, the work is becoming very powerful; and that in the Presbyterian society in Litchfield, Herkimer county, there are, at present very favourable appearances.

Revival in Agawam, Mass.—Agawam was formerly mentioned among those places which are favoured with revivals. A late correspondent of the Recorder and Telegraph, says, that the shocking murder and suicide committed by a man named Leonard, was made the instrument of awakening some of his former associates, who were Universalists; and adds, that the number of conversions are supposed to exceed one hundred; and that the work has extended to Feeling Hills, where twenty-five have united with the Congregational, and about the same number to the Baptist and Methodist churches. The clergyman who preaches in both these towns, alternately it seems, is in part supported by the Massachusetts Domestic Missionary Society.

From the Narrative of Religion in the N. J. Elizabethtown Presbytery, it appears that during the present revival in Elizabethtown, teachers and pupils of Sabbath schools have "been greatly blessed. In the Sabbath schools of the first church, the Presbytery were informed that fifteen out of seventeen teachers who are not professors of religion, and thirty of the scholars, are subjects of the work."

A correspondent of the New England Observer (published at Keene, N. H.) says that the work in Mason progresses with power; and that one hundred in the judgment of charity have passed from death unto life. The same paper adds, "the Lord is also carrying on a glorious and powerful work in Fitchburg, and some mercy drops have fallen in New Ipswich, Townsend, Lunenburgh and Ashburnham."

REVIVAL IN WALDO, ME.

During the last autumn and winter an extensive revival of religion was experienced in Waldo, Maine, and there was scarcely a family in the town that did not participate in its blessed influences. In plantation No. 8, more than half the population over 12 years of age have become anxious for the salvation of their souls. Before this revival commenced, the youth had arrived to an extreme height of vanity and wickedness. Two incidents that occured at this period are worthy of notice, as they show the contrast between the closing scenes of a life devoted to the vanities of the world, and of a life spent in the service of the Redeemer. They were communicated to the editor of the Baptist Herald, by elder Joseph Roberts.—*Col. Star.*

"On one of the evening frolics of these youth, a young married lady fell senseless upon the floor, and her life was for some time despaired of. After her recovery, she was conversed with about dancing and the state of her soul. Her reply was, that she would dance again if she had an opportunity; but an opportunity never arrived, for in a short time after she was taken sick, and died so suddenly that she had hardly time to warn any of her gay companions. She left the world in great horror, telling them she was going to hell! These I believe were her last words.—About the same time sister Reed died very suddenly, rejoicing in God and exhorting those about her to prepare to follow her. Thus was the death of the righteous and the wicked signally set before this people, and it is hoped God has sanctified the providence to some of their precious souls."

Revivals in Maine.—A letter dated Castine, April 20, says, "The Lord is still watering this eastern part of his vineyard. At Blue Hill he is pouring out his Spirit, and sinners are turning to the Lord.—Recent accounts from Machias say, that the good work is not yet done there. At Prospect the revival still goes on in a very interesting manner."

From the Recorder & Telegraph.

STILL LATER FROM DARTMOUTH COLLEGE.

By a letter received in this city yesterday morning, dated April 24th, we learn that "the revival is as interesting as ever—perhaps more so;" and that "the number of hopeful conversions in College, is more than 40." "The character of the work is much the same as when I wrote last. Those who were formerly notorious for their profligacy have become its hopeful subjects. Satan has lost his best friends here:—those who were his bravest champions and gloried in their strength, have been slain by an arrow from the Almighty. Two classmates of mine, who, fatherless and rich, were spreading every sail to the wind which was wafting them towards eternal and speedy ruin, have been rescued from their dangerous course."

"The revival is spreading from this to other towns. It has been going on with astonishing power in Norwich for three or four weeks past, where are already reckoned about 50 converts, some of them the most influential men in the place."

The same letter also informs, that revivals have commenced in Orford, about 17 miles north of Hanover—in Haverhill, 10 miles north of Orford—in Union Academy, at Plainfield, 11 miles south of Hanover—in Royalton, Vt.—and that in the town of Lebanon, N. H. 4 miles south-east of Hanover, the prospects are very encouraging.

WESTERN RECORDER.

UTICA: TUESDAY, MAY 9 1826.

To maintain a spirit of watchfulness is always the Christian's duty. That heart which has received the greatest measure of sanctification is still full of imperfections and infirmities: and still subject to be drawn away and enticed. It is ever liable to be affected by the things of time and sense; and to be overpowered by the strength of in-dwelling sin; and unless a strict guard be set over every thought and action, it can hardly be expected that any progress at all will be made in the divine life. The Christian life is a life of warfare. He has to fight not only against the strugglings of indwelling sin; but he has a host of spiritual enemies to contend with; he has to fight against principalities and powers, and against spiritual wickedness in high places; and though he himself neglects to watch, he may be assured that his enemies will never be wanting in vigilance. Wicked spirits and wicked men are leagued together against him. They study his frailties, search for his besetting sins, seek to betray him with the kiss of friendship. They watch patiently for every unguarded moment to ply him with temptation. They endeavour to excite sinful emotions within him, to ensnare him with such worldly pursuits as are *termed* innocent, to seduce him with the love of pleasure and the pride of life. They tempt him to be ashamed of religion; or failing in this, they endeavour to call forth his spiritual pride. In all these things they are sharpsighted in discovering the result of their own efforts; and strict to mark in others every abberation from the rules of Christian propriety.

But if there is ever a time when all the foes which two worlds can muster are in arms and raging in the conflict, it is during revivals of religion. At such periods there is the greatest need of watchfulness. To say nothing of the case of sleeping professors, or of those who are but walking in their sleep—how often does the most devoted Christian, find his graces beginning to languish; and his heart to be growing cold. How often does he lose his spirit of prayer; and feel a diminution in the strength of his faith! How often does he grow light hearted in view of some signal instances of conversion, when he ought rather to be agonizing for the salvation of multitudes that are ready to perish! Every day finds him in error. There is not an hour in which he can lay aside his vigilance. He is constantly beset by enemies within and by foes from without. Vexations will assail him: business will engross his attention: company will detain him: spiritual sloth

with paralize his energies; diffidence, pride, or self-righteousness, in some form or other will be urging him to keep back from duty. He will be led into unprofitable conversation, and be tempted to unbend himself by trifling and jesting. When engaged in prayer there is danger that he will be too solicitous to seek out acceptable words; and when conversing with sinners, he will feel inclined to tenderness rather than to plainness of speech, and faithfulness of admonition. And now when we add to all this, that in so many different ways he may be led to grieve the spirit of Grace, and thus become instrumental in the destruction of immortal souls, some kind of estimate may be formed of the immense responsibility that rests upon him; and of the importance of that injunction of the Saviour, "Watch and pray lest ye enter into temptation." The present is a time of great interest in this vicinity; and if there was ever a period when the observance of this injunction was peculiarly important, it is doubtless so at the present moment, when infinite consequences are suspended upon it.

NARRATIVE *of a Revival of Religion in the third Presbyterian Church in Baltimore, with remarks on subjects connected with Revivals in General: By W. C. Walton, Pastor of the said church.*

The interesting little pamphlet which bears this title, was reviewed in the 14th number of the first volume of the Recorder. Our object in noticing it at the present time is, to say that it has just been re-published in this village, with a special view to its more general circulation—that much valuable information respecting revivals is contained in it—that every one who calls in question the propriety of the means now generally resorted to for the promotion of revivals, ought to give it a careful perusal; and, in a particular manner to state that respecting ourselves, the few trifling objections we formerly felt on the score of Christian *prudence*, are now fully done away.

Prize Essay.—We perceive by the last number of the Western Sunday School Visitant that at a late meeting of the Board of Managers of the Western Sunday School Union of the state of New York, it was

"*Voted*, That a copy of 'Horne's Introduction to the critical study of the Scriptures,' be offered by this Board, for the best original essay, on 'The comparative influence of Sunday schools in cities and in the country.'"

The subject proposed, is a most important one; and a fair and full discussion of it, will be calculated to do much good.

Sunday School Agencies.—The Managers of the Western S. S. Union have appointed Messrs. Henry Hotchkiss and William Burroughs, as their Agents to promote the cause of Sunday Schools in the northern and southern counties. Mr. B. goes to the north this week, and Mr. H. to the south next week. The special object of these agencies, we are informed, is, to organize County Sunday School Unions, auxiliary to the Western Union. We would recommend to the friends of Sunday Schools to be in readiness to act efficiently on the arrival of the agents.

The western counties will also be visited.

It will be seen by a communication on our last page, that the Sabbath Schools of Madison County have formed themselves into a Union, auxiliary to the Western S. S. Union.

We are glad to perceive from an article in the New-York Observer, that different measures are about to be adopted by the American Melioration Society. The ensuing anniversary will more fully develope them.

The whole amount thus far obtained by Boudinot, the Cherokee, for the establishment of a seminary and printing office is stated in round numbers, by the editors of the Recorder & Telegraph, at $600. The sum raised for this object in Boston, is by far too small: nor to our feelings, is the excuse whic his rendered by any means satisfactory. If the good people of Boston have in other instances been frequent and liberal in their charities, as they doubtless have, then in the same proportion, will their *present* example be likely to have influence upon the rest of community, and if it does not serve to stint the charities of all the Christians of New England on this subject, we shall see great reason to be thankful.

Guy Chew.—We regret to learn that this interesting Indian youth is no more. We had hopes that he was preparing for great usefulness among the western tribes. But his work is accomplished, and he has gone to hishome.

Mr. Sessions.—Rev. Mr. Sessions, the friend of Africa and a late agent of the Colonization Society, is no longer numbered with the living. He died, as appears from an article which we copy to-day, while returning last March, in a vessel from the African Continent.

Mr. Farnsworth, Editor of the Christian Watchman, is about to relinquish his charge, in consequence of an appointment in one of the public seminaries in a neighboring state.

Mr. Rand, the former Editor, of the Maine Christian Mirror, who had relinquished that paper for the superintendence of the Brookfield Female Classical Seminary, has been led, thro' ill health to retire from the seminary; and it is said that he is soon to resume his editorial labours.

The London Missionary Chronicle mentions the baptism of a Madagascar youth, by the name of Rolan Balam. "In the course of this month" [March] says the Chronicle, "it is expected that this interesting youth, accompanied by a missionary and several artisans and their wives, amounting in all, to ten persons, will embark for Madagascar."

Rev. Dr. Payson of Portland, has declined a *second* call from the Cedar street church, New York, on account of a sudden and severe attack upon his lungs.

Subscriptions to the Western Union.—A subscription has just been started for this institution, and will be extensively circulated. Two gentleman only have been applied to. They headed it with $50 each.—*Visitant.*

COUNTY S. S. UNIONS,

In connexion with the Western Union, can be supplied with books for their Depositories on a credit of four months. They will also be allowed the usual discount to Auxiliaries. This may, perhaps, afford an additional inducement to counties to form Unions for themselves, and we expect many County Unions will be organized this season. By purchasing a moderate amount of books, on credit, on the terms offered, it will not be difficult for counties to make payment in due season, from their own sales.—*id.*

Political.

CONGRESS.

Our latest files of the proceedings of Congress present very little which can interest our readers. The following appears in one of the New York papers:

By the proceedings in the Senate, it will be seen, that a large majority of that House are in favor of passing a bankrupt act the present session. It is to be hoped that the remainder of the time will not be occupied in useless debate, on a subject about which more than two thirds of the members are ready to act. A few speeches of five or six hours will consume the time between the first and twenty-second of May. It would be gratifying, we presume, to a large portion of the country, if at least one important measure might be permitted to succeed without undergoing a six weeks' discussion.

The most important political events which are transpiring at the present time, are those that relate to the empire of Russia. If this immense empire should be weakened or divided by internal dissensions, to such an extent as materially to lessen its power, the change would be felt throughout all Europe. Politicians are beginning to look for such an event; and perhaps they will not be disappointed. The following remarks on this subject are copied from the New York Advertiser:

By the latest intelligence from Russia, it would seem, that what is called a conspiracy against the present Emperor, was very extensive and formidable, involving a large proportion of the nobility and their connexions. We have never seen any precise account of the views of this combination. From the numbers engaged in it, and the short time that elapsed after the news of Alexander's death was received at St. Petersburgh, before evidence of its existence was disclosed, it would seem hardly possible that it originated in the renunciation of Constantine, and the accession of Nicholas. There does not appear to have been time to form such a confederacy, comprising so many powerful individuals, placed at such a distance from each other as some of them most probably were. The Emperor appears to have acted with promptitude and vigor, and it is not unlikely he will succeed in suppressing the plot, for the time, whatever may be its object. But it would not be strange if in process of time, it should reappear in a more formidable character, and cause him more trouble than he has hitherto experienced from that quarter. The probability is, that a good many individuals connected with rich and powerful families, will have to experience the penalties of the laws, which are not of the most lenient character. Possessing great estates, and commanding vast numbers of vassals, many of the Russian noblemen are petty princes, and by a combination among themselves, might easily become formidable to the Czar himself. Previously to the death of the late Emperor, very little was heard, abroad, at least, of Constantine. If his renunciation of the imperial throne was publicly known in the empire, he might have formed a party, ready to make an effort in his favour whenever the time should arrive to render such a movement necessary. But it would seem, from what has transpired on that subject since Alexander's death, that the Russians were not aware that such a measure had been adopted, and therefore were surprised at discovering it. It would be very gratifying to learn something more explicit concerning the true state of public feeling and public opinion in that powerful nation, especially as to the course pursued in the imperial family regarding the late succession to the crown.

From the late London Papers.

Constantine.—The following anecdote will illustrate his character a little, under the double aspect of bigot and of tyrant.

A young nobleman during service in church at Warsaw, at which Constantine was present, happened most likely unconsciously, to put his hand to his head, and turn his hair back, by drawing his fingers through it. The Grand Duke observing the action, as soon as the service was concluded, ordered him into custody, and had the hair on one side of his head from front to back, shaved off. In this condition the young nobleman was paraded, bareheaded, through the streets, Constantine exclaiming 'I'll teach you to play the dandy in church,' or words to that effect. This anecdote which we relate on good authority, will remind many of our readers of the 'fantastic tricks,' of his father, the emperor Paul, whom, indeed, he is said strongly to resemble, both in mind and person.

Observatories.—By the late accounts from London, the Greenwich Observatory is now attended by six assistants, besides the Royal astronomer, Dr. Pond, who have made in the last six months more observations than the whole 54 years of Dr. Maskelyne's direction of that sientific establishment have produced.

The Observatory has lately been furnished anew with a ten feet transit instrument, and two mural circles of six feet, one by Troughton, the other by Thomas Jones, instrument maker to the king, besides the former equatorial of Sir George Shuckburgh, placed vertically. The Observatory of Paris has also been new furnished, and the continent of Europe abounds with astronomical instruments of great perfection in public and private observatories.

The utility, nay, necessity of such establishments, cannot be denied, for elements of navigation and the improvement of the human mind, in the knowledge which leads it to the most sublime result of human imagination, that of the great Mechanic of nature, is so much felt in the eastern hemisphere. The English colony of New South Wales has an Observatory, at Paramatta, which has produced some of the most valuable results.—*N. Y. American.*

King John VI. of Portugal, who died on the 9th ult. was in the 59th year of his age, and had nearly completed the tenth of his reign. He was virtually sovereign under the title of regent, for nearly sixteen years, in the life time of his mother, the nominal Queen. He has left six children, two of whom are sons. The eldest son, the Emperor Pedro I. of Brazil, has renounced his right to the succession to the crown of Portugal. The other son, Michael, who is reputed to be a weak and badly educated Prince, has been for the last two or three years on his travels in Europe, and was lately at Vienna. He was born Oct. 26th, 1802, and is unmarried. Of the daughters, the eldest married the Infant Peter, cousin of the present King of Spain, and is a widow; the second is the wife of the Infant Charles, brother of the King of Spain; and the two youngest are unmarried. One of the daughters married the King of Spain, and soon after died. The Queen of Portugal is sister of the King of Spain. Two of her daughters married her brothers.—*Bost. Rep*

Prince Talleyrand.—The Editor of the Boston Daily Advertiser has received a file of late Brussels papers. One of these papers, of the 12th of February, states, that Prince Talleyrand is altogether disgraced at court. He is at present on a visit to the Isle of Hieres, under pretence of establishing his health; but he is said to be building at Nice, in the States of the King of Sardinia, a superb house, where he intends to establish himself. The unbounded power of M. de Villele, at the French court, is said to be the cause of his banishment, that minister and the court over which he has so great an influence, being fearful of the talents and experience of Talleyrand, who joins to great skill in diplomacy, thorough insight into business, and an acuteness of tact which nothing can evade.

NEW VELOCIPEDE.

A new self-impelling carriage has been invented by Mr. Barret, of Lyons, which is capable of performing a distance of 120 leagues in fifteen hours. It was lately exhibited at Lyons by Mr. Barret, who went in it from his own house in the Place de Celestins, to the Port St. Clair. The carriage rests upon three wheels; one of these is placed in front, and acts the same as a sort of rudder to regulate the motions of the vehicle. A person sitting in the body of the carriage sets the two greater wheels in motion, by means of his feet, which he strikes alternately against a piece of mechanism formed in the interior. The carriage by each stroke, is made to perform a distance of sixteen feet, from which the whole can be easily calculated. The most remarkable part of this invention is that the person who regulates the movements of the directing wheel, or rudder, has it in his power to turn the carriage round, and give it a contrary direction, whenever he pleases.

Emigration.—The tide of emigration to N. America seems to have somewhat subsided. South America is now the point of attention. Germany pours forth large numbers. In Lower Saxony, and in the vicinity of Hamburg, many families are leaving their home for the new world.

Famine.—At Ceara, [Brazil] it appears by the late accounts, the most distressing scarcity existed. Domestic animals were generally devoured by the famishing inhabitants. There was no money or means to pay for provisions.

The voyage of Christopher Columbus, compiled from his own papers, is preparing for publication at Madrid by Bishop Las Casas. Washington Irving is at the same time translating it into English.

DOMESTIC.

TITLES OF ACTS.

Of the 321 acts which were passed during the sitting of the late Legislature, the most important are designated by the following titles.

10. An act to exempt poor houses from taxation.

43. An act to amend an act entitled 'an act relative to partnerships,' passed April 17, 1822.

59. An act to continue in force an act entitled 'an act directing the mode of appointing certain officers whose appointment is not otherwise provided for by the constitution,' passed April 19, 1823.

87. An act to authorize the supreme court to appoint circuit courts in such of the counties in the eighth circuit, as shall be considered necessary and expedient.

91. An act relative to the lands conveyed to this state for the benefit of the canal fund.

102. An act to amend the act entiled "an act to annex the north part of the town of Avon in the county of Livingston, in the town o Rush, in the county of Monroe.

140. An act to incorporate the village of Rochester.

161. An act supplementary to an act entitled 'an act to prevent injury by dogs,' passed March 24, 1801.

193. An act to amend an act entitled 'an act to regulate high ways,' passed March 19, 1818.

200. An act to amend an act entitled 'an act to provide for the establishment of county poor houses,' passed November 27, 1824,

212. An act authorising the courts of common pleas to regulate the fisheries in their respective counties.

222. An act for the safety of passengers in steam-boats, and travellers by land and by water.

224. An act to amend an act entiled 'an act further to amend an act to lay a duty on strong liquors, and for regulating inns and taverns,' passed April 1, 1824.

240. An act to provide for making a lateral canal from the Erie canal to the salt works at Montezuma.

242. An act direcing commissioners to visit the state prison at Auburn.

245. An act to provide for cases where there may be an equality of votes for members of Assembly, and where a vacancy may occur by the death of a member.

252. An act to incorporate the Mohawk and Hudson rail road company.

254. An act to amend the act to provide for the establishment of county poor houses passed November 27, 1824.

260. An act declaratory of the act entitled an act to amend an act entitled 'an act concerning mortgages,' passed April 17, 1822.

278. An act to submit to the people of this state certain amendments proposed to the constitution.

289. An act for the appointment of the members of the house of Assembly of this state and for the arrangement of the senate districts.

An act to amend the act entitled an act to enable resident aliens to take and hold real estate and for other purposes, passed April, 1825.

An act to increase the distribution of monies to common schools.

An act in addition to the act concerning the court of chancery passed April 10, 1813.

An act to regulate the manner of returning commissioners to take testimony, and to regulate the manner of empannelling jurors.

An act authorizing the clerks of the several counties of the state, to make a general index of all deeds and mortgages recorded in said office.

An act relative to the canals.

An act for the payment of certain officers of government and other persons therein named, and for other purposes.

An act to give effect to letters patent where the same were issued after the death of the patentee.

An act to provide for auditing and paying the contingent expenses of the senate and assembly, and for other purposes.

THE SPRINGS.

From present appearances, (says the Ballston Spa Gazette,) we are led to believe, that our village will be flooded with visiters, one or two months earlier than is usual. A DAILY line of stages is now established between this village and Albany; and also, a line which runs three times a week between this and Utica; which, we are happy to learn, are well patronized. We deem it of great importance that the public should be apprized of this information.

Fire in New York.—About 2 o'clock on Friday morning, a fire broke out in the large and handsome range of brick stores, (12 in number) which were lately erected on the corner of Garden and William streets, by Messrs. R. L. Lord & Edward C. Delavan, all of which were entirely destroyed. The stores were filled with very valuable goods—the loss is stated at $200,000—$132,000 of which was insured by the offices in that city.

Hamilton, Ohio, April 6.

AWFUL VISITATION.—Never before has it been our painful duty to record so distressing a circumstance as that which occurred yesterday. During a severe thunder storm the chimney of Mr. James Boal, was struck by lightning, and the electric fluid descending, caused the instantaneous death of no less than four individuals; thus, in a moment, bereaving Mr. Boal of an affectionate wife, and two lovely children, one about five and the other about three years of age; and a widowed mother, Mrs. Perine, of a daughter in the bloom of life.

Four others were in the room at the time, three of Mr. Boal's children, and a daughter of Mrs. M'Carron, who providentially escaped with but slight injury.

Snake Story.—On Wednesday last, Major Daniel W. Lord, of Kennebunk Port, found in his pasture, within the circumference of from 15 to 20 feet, on the sunny side of a small hill a congregation of snakes of various sizes and descriptions, from two feet down to six inches in length, and with the assistance of his hired man killed *three hundred and eighty-five.* This grand convention was composed of all kinds of snakes known to this section of country, except the Rattle Snake and Milk Adder, and were lively and active as in the warm season of the year, all associating and living together.

[*Kennebunk paper.*

For the last week the pigeons have been more numerous than they had before been in any spring for a dozen years. They come in by cart-loads, and the shad by boat loads in almost equal numbers.

[*Conn. Mirror.*

Beware of Counterfeits.—Five Dollar bills of the Bank of Geneva are in circulation, so accurately executed as to render detection difficult by the best judges. Those we have seen are of the letter A.—*Geneva Gazette.*

Boring for Water.—Mr. Bostwick's workmen, in New Jersey, have gone to the depth of 250 feet; struck a vein of water, which rises a foot above the ground, discharging two gallons of water a minute.

Education of Instructers.—In the "Laws of Cumberland College, in Nashville, Tennessee, lately published, a promise is given by the Trustees, that "adequate provision shall be made, as soon as practicable, for the developement of the Science of Education, and for the Philosophical training of such students as may be destined to the highly important and honorable profession of teaching."

A company has been formed, called the Mount Holyoke Association, in Northampton, who are about making a road to the top of that beautiful Mount, and erect thereon a hotel for the accommodation of visitors.

DEATHS.

Very suddenly, at Ellisburgh, on the 22d of April, Mr. ELAM RING, aged 54 years.

At Princeton, N. J. on Wednesday, 19th inst. GUY CHEW, a beneficiary of the United Foreign Missionary Society. Guy Chew was by birth a Mohawk; but his early life he spent with his mother among the Tuscaroras. His health had been sinking for a considerable period, under a pulmonary affection—he was removed three weeks since to Princeton, where, he entered upon his never ending life. The letter of the 20th inst. announcing his death, observes: "Guy Chew, that dear saint, has rested from his labors. He died last evening in full prospects of living where hours, years, and pains are unknown. His remains will be followed by many mourners of the seminary, town, and country. His case has excited deeper and more general interest here than any other ever did in so short a period. Though few saw him, on account of his entire debility, yet many have felt and prayed for him and his brethren. His faith and patience; his meekness and submission; his uninterrupted joy and confidence to the last moment; were as remarkable as they were cheering. Christianity, as exemplified in this youth, has left an impression here in favour of missions, not easily to be obliterated."

At Middletown, Conn. Mr. Peter Proal, 67, Professor of the Spanish Language, in the Military Academy; Daniel Polhemus, of N. Brunswick, N. J. Cadet of the Military Academy, aged about 19.

At Middlebury, Vt. Mrs. BETSEY BELL, Æt. 30 years, wife of H. Bell, Esq. To speak of the virtues of this excellent female to her friends and relatives would be unnecessary; to strangers it would be useless. Seldom has been witnessed a more solemn, interesting and instructive scene than her sick chamber presented to the beholders. It is impossible adequately to describe it. The Christian beheld the triumphs of religion, and those out of Christ, the weakness of all earthly reliance. She exhibited the sustaining power and excellence of vital religion in the most impressive manner. Several times while tortured with the most excruciating pain, she lifted her hands and eyes to God in prayer, so impressive and affecting as to draw tears from the surrounding spectators. The addresses to her several friends and relatives who visited her in her expiring moments, were peculiarly touching and appropriate. The accents of kindness were upon her tongue, while she most fervently entreated them to prepare to follow her to the grave. Her reliance upon the merits of the Saviour, and the mercy of God, increased in strength as she approached the confines of eternity, and "My hopes brighten," were the last words which proceeded from her quivering lips.—*Standard.*

JUST PUBLISHED

BY Hastings & Tracy, Third Edition of "Narrative of a Revival of Religion, in the 3d Presbyterian Church in Baltimore; with Remarks on Subjects connected with Revivals in general. By W. C. WALTON, Pastor of the said Church."—Price 6 cents. 97may9tf

Utica Academy.

THE next Quarter in the Utica Academy will commence on Wednesday of this week. 1w97may9

The Trustees

OF the WHITESBOROUGH FEMALE ACADEMY, would inform the public, that this Institution is now open for the instruction of young ladies, under the direction of Miss J. LORD.

The terms of instruction as follows:

For Geography, Grammar, Arithmetic, Reading, Writing & Needle Work,	$3 00
For the same, together with History, Rhetoric, Philosophy, Chemistry, and Working Lace	4 00
With the addition of drawing . .	6 00

Board in good families on reasonable terms.

Whitesboro', May 6, 1826. 4w97

CONFERENCE SERMONS.

JUST received by *HASTINGS & TRACY*, a volume of sermons designed to be used in religious meetings when there is not present a gospel minister. By Daniel A. Clark, A. M. Pastor of the first church in Amherst, Mass.

The popularity of this work, and the celebrity of its author, will ensure it a good reception in this vicinity. Price D.1 50. May 1.

CLINTON FEMALE SEMINARY.

THIS institution, under the direction of the Miss ROYCES, has its Semi-annual Examination on Wednesday the 26th inst.

The Summer term will commence on Thursday the 25th of May.

The branches taught—the terms, the system, and mode of instruction continue the same as they have hitherto been. A course of Lectures on Botany is expected the ensuing Summer. Music was introduced during the last term, and continues to be taught by Miss Eliza S. Mitchel of New-York.

Clinton, April, 22, 1826. 95 6w

NOTICE.

THE co-partnership of MERRELL & HASTINGS, was dissolved on the 25th day o January last, by the death of Mr. A. MERRELL. The business of the late firm will be settled by the subscriber; and all who are indebted, are requested to make payment immediately.

CHARLES HASTINGS.

C. HASTINGS having taken GARDINER TRACY into co-partnership, they will continue the BOOK-SELLING, PRINTING, & BOOK-BINDING business, under the firm of

Hastings & Tracy,

at the store of Merrell & Hastings, where they solicit a continuance of the patronage with which the late firm was favored.

Utica, March 27, 1826. 91t

Popular Amusements.

AN Inquiry into the consistency of Popular Amusements with a Profession of Christianity. By T. Charlton Henry, D. D.—just received by *Hastings & Tracy.* Price 75 cts. May 2.

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May, 1, 1825,

A few Bales assorted *COTTON YARN* of excellent quality, as above.

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Poetry and Music.

" KINDLED ONLY AT THE SKIES."

From the London New Monthly Magazine.

THE BIRDS OF PASSAGE.

BY MRS. HEMANS.

Birds, joyous Birds of wandering wing!
Whence is it ye come with the flowers of Spring?
—"We come from the shores of the green old Nile,
From the land where the roses of Sharon smile,
From the palms that wave through the Indian sky,
From the myrrh-trees of glowing Araby.

"We have swept o'er cities, in song renown'd—
Silent they lie, with the deserts round!
We have cross'd proud rivers, whose tide hath roll'd
All dark with the warrior blood of old;
And each worn wing hath regain'd its home,
Under Peasant's roof-tree, or monarch's dome."

"And what have ye found in the Monarch's dome,
Since last ye traversed the blue-sea's foam?"
—"We have found a change, we have found a pall,
And a gloom o'ershadowed the banquet's hall,
And a mark on the floor, as of life-drops spilt—
—Nought looks the same, save the nest we built!"

Oh! joyous Birds, it hath still been so!
Through the halls of Kings doth the tempest go!
But the huts of the hamlet lie still and deep,
And the hills o'er their quiet a vigil keep.
Say, what have ye found in the Peasant's cot,
Since last ye parted from that sweet spot?

"A change we have found there and many a change
Faces and footseps and all things strange!
Gone are the heads of the silvery hair,
And the young that were, have a brow of care,
And the place is hush'd where the children play'd
—Nought looks the same, save the nest we made!"

Sad is your tale of the beautiful earth,
Birds that o'ersweep it in power and mirth!
Yet, through the wastes of the trackless air,
Ye have a guide, and shall we despair?
Ye over desert and deep have passed—
—So shall we reach our home at last!

Musical Societies.—Under the head of singing schools, last week, we mentioned one of the methods which should be resorted to for the successful cultivation of church music. Another method which we would recommend, is, the extensive establishment of Musical Societies, so organized as to call forth the *piety*, as well as the musical talent of the country; and so connected together as to promote uniformity of effort and of style, within the circle of their influence. Associations of this nature would do incalculable good; and at a time when combination of effort is seen to do so much for charitable and religious objects generally, the mere proposing of such an expedient should seem to be sufficient.

Musical Societies of a disconnected and independent character, we know, have been often organized; but though these have sometimes done much good; it must be acknowledged that they have at other times been attended with consequences of an opposite nature. The reason of this is easily explained. The *real* object of such associations—whatever may have been pretended—has been, the amusement of the persons associated, and the promotion of the musical art, without reference to the *immediate and peculiar wants of worshipping assemblies.* Some of the individuals in these associations would doubtless be found to dissent from the rest in these particulars; yet as they would be greatly in the minority as to numbers, their influence of course would be little more than nominal; and it might even chance to prove mischievous, in some instances, by being in a measure identified with the influence of those whose exertions were misdirected.

But associations on the plan above recommended would have altogether a different tendency. They would aim directly towards the improvement of an interesting portion of Christian worship; and private gratification and the love of science would of course become subordinate to the best interests of the music of the sanctuary: And when we add, too, that such associations would on the whole, have a tendency to encourage the cultivation of music as an art, and that they would add respectability to the profession of music; we see not why all classes are not interested in the measure we are now recommending; and, for ourselves, we cannot but hope that it will eventually be carried into effect.

WANT OF EFFECT IN CHURCH MUSIC.

The following remarks of a corresponden[t] of the Christian Register will serve to show that we are not alone in lamenting the abuses of church music: and what is of more consequence—they may be taken, if we mistake not, as a fair indication of the progress of correct principles.

As this service is now conducted, I think it entirely fails of the effect which it is, or should be, designed to produce—the improvement of religious feelings, elevated sentiments, and devotional fervor, in the worshippers. It seems rather an entertaining appendage to the more serious services of the sanctuary, than a component part of the worship; like an interlude between the more general devotions, in which the congregation may or may not join with equal propriety. It is committed, chiefly to a few individuals, who are not supposed to feel a stronger interest in the sentiments which the hymn conveys, than others; but who are expected to excel others in the scientific part of the performance. Much time and care is consequently devoted to this object, for the purpose of qualifying those who engage in it; and from the method used, it is natural and rational to expect, that those who are thus engaged, will acquire stronger predilections in favour of music, as a science, than of religion as a source of happiness. There is also great danger under these circumstances, that the congregation generally, should learn to feel as if they were only auditors and spectators during this exercise. Indeed it is apparent that in many instances such is the fact. Many serious persons, who would be shocked at the idea of only listening to a prayer, or of commenting on the style and manner of a preacher, while engaged in that solemn act; think it not much amiss thus to notice the singing choir, or to whisper admiration or disapprobation of their merits or defects. Some ministers evince considerable indifference on these occasions, and employ the season of singing, either in looking over their manuscripts, or in some other way which indicates no very particular attention to the musical performance.

How shameful is this practice! and yet it falls far below the reality. The abuses which prevail might be written with a pen of iron.

COMMUNICATIONS.

HAMILTON, April 26, 1826.

EDITOR OF THE WESTERN RECORDER:

Sir—Believing that the intelligence contained in this communication will be gratifying to you, as well as to all the friends of Sunday Schools wherever your paper circulates, especially to our neighbours in the adjoining counties, we feel the greatest pleasure in transmitting to you the following minutes, according to a resolve passed at our recent meeting, and to request their publication.

Agreeably to a notice previously given to the public, a number of gentlemen assembled in this village on the 20th inst. from different parts of the county, for the purpose of taking into consideration the expediency of forming a Sunday School Union for this county. Dea. J. Olmsted was called to the chair, and P. Field appointed secretary. The meeting was opened with prayer, by Rev. J. Blain. After a number had expressed their views on the subject, it was

Resolved, That it is expedient to proceed to form a Sunday School Union for Madison County, auxiliary to the Western Sunday School Union.

A constitution, which had been previously prepared, was then presented, which with some alteration was adopted; and the following officers chosen:

GERRIT SMITH, Esq. *President.*

Rev. J. W. Clark, Rev. Mr. Brown, } *Vice-Presidents.*

Mr. William Drown, *Corresponding Secr'y.*
Rev. P. Field, *Recording Secr'y.*
Mr. Jonathan Olmstead, *Treasurer.*

Willard Welton, Esq.

Directors.

Rev. John Blain, " N. Latham, " Dr. Kendrick, " N. Peck, } Rev. D. Pease, " P. Cummings, John Foote, Esq. W. Tomkins, Esq.

Resolved, That the transactions of this meeting, with the constitution and the circular, be published in the Western Recorder, and Baptist Register.

J. OLMSTED, *Chairman.*
P. FIELD, *Secretary.*

CONSTITUTION

Of the Sunday School Union of Madison County, New York.

ARTICLE 1. This Society shall be styled the Sunday School Union of Madison of the state of New York, auxiliary to the Western Sunday School Union.

2. The object of this Union shall be: First, to promote the opening of new, and the increase of old schools. Secondly, to establish a regular intercourse among the schools in the county, by which improvements in teaching, and all other communications may be easily transmitted. Thirdly, to form a Depository for supplying the schools with suitable books, &c. on the lowest terms possible. Fourthly, to stimulate and encourage each other in the education of the rising generation. Fifthly, to establish auxiliary societies in different parts of the county. Sixthly, to correspond regularly with the Western Sunday School Union of this state.

3. All the superintendents and teachers engaged in the Sunday Schools connected with the Union, regularly reporting to this society, together with the ministers of the gospel patronizing them, shall be considered members of this Union: Every person giving a donation of not less than $5, shall be a member for life; and every person contributing 50 cents per annum, shall be a member so long as that sum is paid.

4. No person can withdraw from this Society until all arrearages are paid.

5. All Societies within the limits of this county, by sending to the Corresponding Secretary, a copy of the constitution, list of officers, and annual reports, and paying one dollar, shall be auxiliary—entitled to purchase books at reduced prices, and to all the privileges of the Union.

6. The affairs and funds of the Society shall be under the direction of a Board of Managers—to consist of a President, two Vice Presidents, Treasurer, Corresponding and Recording Secretaries, and nine Directors, five of whom shall be a quorom.

7. An annual general meeting of the Society shall be held on the first Wednesday in August, at which the Report of the Managers for the 1st year shall be read, the Treasurer's audited account presented; and the officers of this board for the ensuing year appointed. The other arrangements shall be determined by the board of managers at their previous meeting. The first annual meeting to be held in August 1826, in Hamilton village.

8. Quarterly meetings of the board of managers shall be held on the first Wednesday in November, February and May, at such place as may be previously appointed by the board. After the various business of the society has been transacted, they are at liberty to receive communications from visiting friends, or to consider questions connected with Sunday School teaching.

9. The board shall have power to call special meetings of the society, and fill all vacancies which may occur in their board.

10. A report of this society to include the total number of schools, teachers, and scholars, shall be regularly transmitted to the corresponding secretary of the Western Sunday School Union, at Utica, previous to the first Wednesday in September, of each year.

11. A place of deposit for books shall be established.

12. All meetings for business shall commence and conclude with prayer.

13. This constitution may be amended at any annual meeting by a vote of two thirds of the members present.

CIRCULAR.

To the Friends of Sunday Schools, in Madison County.

RESPECTED FRIENDS,—It affords us great pleasure to announce to you the formation of a County Sunday School Union. We believe you will consider it the harbinger of extensive usefulness to this widely extended region; and that you will receive the intelligence with gladness of heart.

The superior advantages attending united exertion and systematic effort in important undertakings, has been as fully exemplified in the Sunday School Institution as in any other whatever. In enumerating a few of the many advantages to be obtained by forming Societies, we would mention the valuable intelligence to be acquired by corresponding with similar associations; the opportunity thus afforded of putting in practice, from time to time, the most approved methods of internal regulation; of establishing new schools; of assisting those that are weak; of purchasing books, &c. at reduced prices; of collecting interesting facts, which would otherwise be lost; of rendering the expense light, by dividing it among many; of giving greater publicity to the operations of the Schools; and of creating an interest among those who would be indifferent, were they not personally engaged in its support. Are not these considerations of sufficient weight to render the Society deserving your highest consideration and permanent support?

When we reflect upon the time which has elapsed since Sunday Schools elicited the unqualified approbation of almost all classes and conditions of men;—when we reflect upon the favorable reports which daily salute our ears from various parts of the world;—when we reflect that in Great Britain agents are employed at an expense of more than $2000 per annum, to establish schools in remote parts of the kingdom; and that the great American Sunday School Union at Philadelphia, employs missionaries in the frontier settlements—even of Illinois; we are astonished to think that so much inactivity, so much apathy, should prevail in the State of NEW YORK! Shall Illinois, shall Missouri, shall the isles of the Pacific outstrip us in fostering the Sunday School Institution, so highly favoured of heaven? Shall thousands of our youth grow up without our granting them the privileges of ever attending a Sunday School? Must they be doomed to look back, at some future period, and mourn on account of our neglect, and to inquire of us, why we were so regardless of their happiness and prosperity here, and the interest of their souls hereafter, as to deny them a privilege which thousands of their own age and country enjoyed; and which might have been bestowed at so small an expense? The rising generation look to you. They surrender themselves to you. They say, Make us what you would have us to be.

O, remember your responsibility! Remember that your country, that your God, requires you to leave no effort untried—to let no considerations cause you to swerve from the most persevering efforts to benefit the rising generation. "On the formation of the character of the young the perpetuity of our national blessings are suspended. If they grow up ignorant and vicious, our civil and religious freedom must die with the present generation: if they grow up virtuous and well-informed, we have nothing to fear. How then can the lover of his country be indifferent to Sunday Schools? But there is a consideration in favor of Sunday Schools, of still higher—even of eternal importance. Experience proves that they have been the means not only of reclaiming youth from vice and degradation in *this* world, but of restoring them to the moral image of God, and forming them for a blessed immortality!" In this glorious course, no party spirit reigns. No distinction of religious sects is here recognized—all denominations meet in happy union with as much cordiality and harmony, as when the benevolent ones of the earth assemble to concert schemes for the extensive diffusion of the precious volume of inspiration.

We would call your attention for a few moments to what our neighbours in Oneida County are doing. More than sixty schools in that county are auxiliary to their Union. More than 3000 youth are every Sabbath instructed, and 500 teachers benefitted while they are bestowing benefits on others.

We know of but few Schools in Madison county. We presume there are not more than 500 youth taught in this way. There are probably 40,000 inhabitants. On extensive surveys, it has been ascertained that the whole number of children and youth of an age suitable to attend Sunday Schools, comes to one-fifth of the population. This would give 8000 scholars for Madison County, leaving 7,500 without Sunday School instruction! Enough to form, in a population so scattered, 150 schools, and employ 1000 teachers!

Will any friend to his country, or his God, hesitate and count the labor or the cost, to furnish instruction to so many young immortals? Will any one refuse to furnish a *liberal portion* of that substance which has been entrusted him by One who will require of him a strict account of his stewardship? Will *one dollar*, will *five dollars*, will *ten dollars*, be considered TOO MUCH to bestow for an object so immensely important, that the temporal and spiritual welfare of thousands are involved; who in their turn must influence the condition of millions yet unborn,—while we unhesitatingly pay much larger sums to gratify our pride or our ambition? O let us remember that for all these things God will call us to account; that duty now calls us with a loud voice; that we are called upon by our country; by those faithful laborers who have passed the vast ocean, and are now employed in teaching the Hindoo youth in Sunday Schools. They point us to our civil and religious privileges, to our fertile fields and comfortable habitations, and inquire why we are so unfaithful! But above all, we are called upon by the MOST HIGH!——Be induced to go forward;—let not a single neighborhood be without its school, its collection of Books and Tracts, and its auxiliary Sunday School Society. Scatter abroad the bread of life. "Will not ministers of Christ feel it their duty to perform a service so important to their Master's cause? Are there not in almost every neighborhood, private Christians of judgment and experience? Can there not be found a considerable number of pious women, and young persons of both sexes, who have been trained up in the ways of religion,—who would rejoice to unite in this cause? May there not be added, not a few rich disciples of Jesus, and such as hold eminent stations in the world, who will cheerfully come forward to the help of the friends of the rising generation?

In short, what is proposed, is, to enlarge as much as possible the sphere of action, and to set every friend of religion to work."

The Good Lawyer.—In the life of Mr. John Cotton, the author relates the following concerning his father who was a lawyer. "That worthy man was very remarkable in two most admirable practices. One was, that when any one of his neighbors wishing to sue another, applied to him for advice, it was his custom in the most persuasive and affectionate manner imaginable, to attempt a reconciliation between both parties; preferring the consolation of being a peacemaker, to all the fees which he might have obtained by blowing up the differences.—Another was, he was accustomed every night, to examine himself, with reflections on the transactions of the past day; and if he found that he had neither done good to others, nor got good to his own soul, he was as much grieved as Titus was, when he complained in the evening—" my friends, I have lost a day!"

"BREVITY THE SOUL OF WIT."

The celebrated Dr. Abernethy, is a man of uncommon brevity of expression. A lady who was acquainted with this peculiarity of the Doctor, once called upon him with one of her arms badly burnt, for advice, when the following dialogue took place.

Mrs. B.—[Exposing her arm] "a burn."

Doctor.—"I see it is, poultice it." [Here he wrote a prescription for a poultice and handed her.]

Second visit. *Mrs. B.*—[Exposing her arm as before,] "better."

Doctor.—"Glad of it, continue the poultice."

Third visit. *Mrs. B.*—[Showing her arm.] "well."

Doctor.—"Very glad."

Mrs. B.—"What's the fee?"

Doctor.—"Nothing—you are the most sensible woman I have ever seen."

From the Albany Daily Advertiser.

TO LOVERS OF GOOD FRUIT.

As a substitute for engrafting, cut from thrifty shoots of engrafted fruit trees, (18 or 16 years the better) use a sharp knife to prevent the edge from being torn and cut, slanting upwards. Cut these about 6 inches long just as they begin to bud, dip the ends immediately in hot shoemaker's wax, which will prevent the sap from bleeding; then insert the scions (the buds pointing upwards) into rich mellow land without manure, press the ground tight near them, and place them from 6 to 10 inches apart, and transplant them the following spring. This method has been practised with great success in Dutchess county for two or three years. E. W.

Potatoes.—Mr. Walker, of Fermoy, has successfully practised a new and extraordinary mode of cultivating potatoes. It is well known to farmers that potatoes throw out a great number of shoots, in the spring. From some of these shoots, in the beginning of last April, Mr. Walker cut as many knots or joints as they afforded, and planted them in drills in his garden, as if they were cuttings of potatoe itself. The stalks from these joints appeared in due time, were of uncommon size and luxuriance, and preserved their verdure to a late period of the season. The crop was very productive.—*American Farmer.*

WHOLESALE.

J. C. HASTINGS & CO.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825.

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.
H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee Street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.
79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M. Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, yout and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.

Dated, 18th March, 1826.
GEORGE ARMSTRONG, *Insolvent.*
6w90

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration o three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.